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Polygamy is limited also to some extent, for when a marriage has been made with the stipulation that no other woman is to be married a violation of this clause gives the first wife the right to demand the annulment of one or the other of the marriages.

Quite recently the faculty of philosophy of the University of Constantinople has decided to permit women to take part in

the public conferences. The war is opening to women, little by little, spheres hitherto forbidden to their sex. Today under the pressure of events one meets everywhere, in the schools, in the public offices, and in all institutions, women working side by side with the old employees and they will continue to hold these advantages after the war.

RELIGIOUS EDUCATION

The Association of Biblical Instructors in American Colleges and Secondary Schools

The report of the 1917 conference of the foregoing association shows that the teachers of Bible are seriously undertaking to make their department serve the modern world. Dealing with the classroom treatment of the Bible teaching concerning war, Professor G. A. Barton urged that emphasis be put upon the idea of a God of love and justice, who can give his Son and yet eliminate with relentless justice those who make selfishness, violence, and bestiality the goal of existence; a God who is the Father of all—and not upon the war-god of Israel nor upon Christ misinterpreted as a pacifist, for a German god and a pacifist Christ would combine to fasten an anti-Christian military system upon the world. Professor W. H. Wood urged a better understanding of science on the part of the teachers of Bible. Since science is dogmatic and has its philosophy and theology, it is essential that the student be given a philosophy of religion that will help him toward harmony. Professor B. T. Marshall of Connecticut College lamented that Bible teaching was hampered on the one hand by the dead grasp of endowed chairs and on the other by the number of teachers dead to progress and modern thought. Almost none of the educational boards "have dared to step out squarely and aim to meet the modern mind in its understanding of God, in its noble insistence upon the utter and perfect

humanity of Jesus, and upon the simplification and clarification of Christian doctrine so that it shall be ethical whatever the creeds may say and true to fact and experience whatever the Fathers have written."

The conference dealt with the important problem of integrating the biblical studies of the preparatory schools with those of the colleges. The committee of fifteen biblical instructors appointed to prepare a suggested sketch of the requirements in English Bible which might be included in college-entrance examinations made its report. Resolutions were passed moving toward securing the adoption by both colleges and preparatory schools of the Bible as a required subject for entrance to the colleges. A strong committee made up of university and college teachers as well as representatives of the Religious Education Association, the Missionary Education Board, and the Council of the Church Boards of Education was empowered to carry forward the work.

The officers of the Association for the current year are: president, Professor Kent, Yale University; vice-president, Miss Striebert, Wellesley College; secretary and treasurer, Chaplain Knox, Columbia University; recording secretary, Mr. A. E. Bailey, Worcester Academy.

A \$5,000 Prize Code of Morals for Children

Some time ago an interested business man, believing that the moral education of

children is the fundamental need of the nation and that coming generations must be taught to realize the necessity of honesty, order, and thrift, authorized the National Institution for Moral Instruction, with headquarters in Washington, D.C., through its chairman, Milton Fairchild, to offer a prize of \$5,000 and to conduct a country-wide competition to obtain the best possible code.

The *American Magazine*, April, carries the first announcement of the result of this contest. Seventy of the most capable persons, distributed over the whole of the United States, at least one from each state, were selected to do this work. Each of them was to prepare and submit a children's morality code for use in the character training of children by teachers and parents. The contest period was a year—Washington's Birthday, 1916, to Washington's Birthday, 1917. The code was to be limited to two thousand words, in two parts: first, for elementary-school children, and, second, for high-school boys and girls. Fifty-two codes were submitted and ten others were nearly completed. All of these will be revised and published in two books. The quality of most of the documents was exceptional. It required practically a year for the judges to make their decision. They awarded the prize to William Hutchins, who, since 1907, has been professor of homiletics at Oberlin Theological Seminary.

In writing the children's code of morals Mr. Hutchins welded together an exceptional insight and sympathy with humanity, a broad knowledge of world-affairs, his practical experience as a teacher and father, and a thorough training as to what is right and what is wrong in conduct. His code is not merely a catalogue of virtues; it is an enlightening, appealing, persuasive statement of the moral ambition for a child.

The second half of the code, which is for older boys and girls, is almost identical with the first half. The first half is developed

under the following ten laws: (1) The law of health. (2) The law of self-control. (3) The law of self-reliance. (4) The law of reliability. (5) The law of clean play. (6) The law of duty. (7) The law of good workmanship. (8) The law of team work. (9) The law of kindness. (10) The law of loyalty.

Moral Education in the Country

An address on the foregoing topic delivered at the meeting of the Religious Education Association this year by Mr. Ernest R. Groves is printed in the issues of April and May of *Rural Manhood*. The city, he thinks, is able to make quick adjustment to new conditions, but when radical changes come in social standards, motives, and manner of living the reconstruction is very difficult and dangerous in the country. It is therefore urgent that this storm and stress period, accentuated now by the war, shall be so controlled by wise leadership that rural welfare may be safeguarded. Public education is the main instrument. But more than efficient social education is needed. Modern culture, scientific methods, economic and industrial changes will inevitably come to the country. Will the moral forces, and especially the country church, be equal to the responsibility and opportunity? If the church fights against change it will be socially incompetent. Its task is difficult but fascinating. Not in centuries has there been such an opportunity for service—for molding an age throbbing with social vitality. The country church is called now to prepare a strategic program built upon the recognition of the social readjustment demanded of the rural community. One great obstacle is the division of the Christian forces in the rural fields. Churches are competing with each other because the community attempts to support five where only two are required.

Another obstacle to the success of a program of moral education centers about

the local country ministers. (1) They are trained for work required yesterday and are asked to adjust themselves to the demands of tomorrow. Their theology looks backward. It is very difficult for them to grasp the meaning of the modern social transformation. (2) The minister has too great confidence in the function of preaching. (3) The rural minister is suffering from emotional loneliness. He feels that his work is not appreciated. He is discontented and discouraged, with the result that he has a bad preparation for an enthusiastic support of a new and difficult program of community service.

Leadership demands vision, a realization that the world is being made over and that impartial diagnosis and scientific organization are necessary for social success. There must be team play. The moral education program of the country should include the following elements: (1) Country people must realize the dignity and worth of their contribution to society. (2) The moral and social possibilities of the rural community must be revealed. (3) The church must not interpret life individualistically. Ethics must be socialized. Religion must function in forms of normal service.

Education for Service in War Time

The world is today groping its way to a new democratic social order. The church is the trustee of human values and should furnish the unselfish leadership democracy needs. The problem of education for service is discussed by H. A. Atkinson in the *Pilgrim Magazine of Religious Education* for June. How can the necessary social adjustments be made? It is certain that the churches must include in their programs methods of training that will create in the mind of the individual a presumption in favor of this better world-order. The child mind must be trained in unselfish thinking. Salvation has too long been an

individual good. It must now be interpreted in terms of civilization and society. Immortality also must be interpreted as more than individual—it is a gift to the group. The literature of the war shows a hunger for real religion: it is a thing intensely real to the fighting man. All this constitutes the motive and purpose of service. The method must be worked out by experts. The material from which the new viewpoint may be presented is to be found in the Bible, in church history, and in the local community. The Bible is full of social teaching of the broadest scope. Church history shows how the social idealism of the past was buried by narrower influences. It should also reveal the place of the church in society. A study of the community will enlarge the appreciation of religion as a thing of life and for life. To teach the young people to see straight and to report accurately in connection with local problems and needs is a great service. Social work begins with amelioration and reaches out to the deeper task of reconstruction. The war demands that the church fill its place in the tremendous undertaking of building a new world-order. "The near future of the church depends upon what it does for the soldiers and their families and for the nation during the war; and upon the intelligent and Christ-minded leadership which it is able to offer in the rebuilding of society after the war. But no ordinary work at peace-time strength will suffice."

The Colleges and the War

That the war is demanding and receiving the best brains of the world is clearly set forth by a survey of the annual report of the Rhodes Scholarship Foundation in the *Nation* of May 11. For the year 1916-17 twenty-five colonials and thirty-two Americans were elected, of whom there came into residence three colonials and twenty-seven Americans. For 1917-18 out of a possible

total of something more than seventy-five colonials and ninety-six American scholars there were in residence six colonials and two Americans. Five of the six colonials were medical students. Of the two Americans one had returned from a year's ambulance work on the French front and was temporarily engaged in government work in

a university chemical laboratory, while the other had been rejected on medical grounds for military service. This simple statement is evidence enough of the patriotic enthusiasm with which the selected youth of the United States and of the British Empire are throwing themselves into the world-struggle.

CHURCH EFFICIENCY

The Minister's Salary

Mr. Newbury Frost Read makes an appeal for the underpaid minister in the *American Church Monthly* for May. An examination of ten Anglican dioceses in the United States shows that the average salary paid is \$81.21 a month. In return for this the church expects the minister to have all the cardinal virtues. He must be tactful and forceful. He must have high ideals. He must possess deep learning, a pleasing personality, and agreeable manners. He must dress well; he must never talk poverty. All the progressive thought of the time as presented in current books and periodicals should be in his possession. Moreover he is expected to entertain his parishioners and all this he must do on \$18.75 a week.

The unskilled employee in many large firms is better paid than the minister. In New York state, 1,648 firms reported that for one week in January, 1918, the average earnings of their employees was \$16.81 weekly. The chauffeur and the skilled worker receive perhaps double the salary of the clergyman. Yet we expect the minister to be the moral and spiritual leader of the community.

The practice of underpaying the minister is justified mainly on two claims: (1) that the apostles were poor; (2) that a house goes with the salary. The first argument is worthless, and as for the house, in many cases the clergyman would be better off without it, for he has to heat it, which often takes a quarter of his salary.

Only harm can come from this system of consistent neglect of the needs of the clergy. The long course of study for the priesthood with near starvation at the end is not likely to increase the steadily diminishing number of ordinations. It kills the self-respect of both congregation and clergyman. It makes him seek a way out of an impossible situation by wire-pulling when better fields open. If poverty drives the clergyman to unspiritual measures how shall the laity not suffer in moral guidance?

The Church in a World at War

Many church leaders have urged the church to greater efficiency as a servant of the world at this time of crisis. Dr. Ivan Lee Holt makes some definite, workable suggestions in the *Methodist Quarterly Review* for April. The great work of Christianity is being done for the soldier by the Red Cross and the Y.M.C.A. The church should seek to understand how best to relate its efforts to the program of these organizations. Methods of co-operation with the Red Cross are: (1) Let the Woman's Missionary Society of the city church become an auxiliary of the Red Cross chapter and in the smaller communities join the societies of the other churches to form a Red Cross chapter. (2) Relate the church organization to every Red Cross campaign. (3) Let the church support the efforts of the Red Cross to render effective home service. (4) Welcome every opportunity to give expression to the mission of the Red Cross without